A SERMON

Delivered at

MAIDSTON IN KENT,

At the

ASSIZES

there held, *August* 23.

1641.

Cant. 3. 5.

I charge you, O ye daughters of Ierusalem, by the Roes and by the Hindes of the field, that ye stirre not up, nor awake my Love, till she please.

1 Cor. 14. 33.

For God is not the Author of confusion, but of peace, as in all Churches of the Saints.

Augustin. in Iohan. tract. 104.

——ut in illo pacem haberent, propter quod totum agitur quod Christiani sumus. Hæc enim pax finem temporis non habebit, sed omnis piæ nostræ intentionis actionisquè, finis ipsa erit.

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1642.

A

SERMON

Preached at

MAIDSTON

IN

KENT,

At

ASSIZES

To the

Reverend & Right Worſhipfull Sir Thomas Mallet Knight, one of the Iuſtices of the Kings Bench, and Iudge of Aſſize in the County of *Kent*.

And alſo to the Honourable Sir Edward Deering, of Surenden Dering in Kent, Knight and Baronet, one of the Knights of the ſhire for *Kent*: *health and happineſſe eternall in Chriſt Ieſus.*

Right Honourable,

THe reaſon why I adventure this Sermon to the publique view, is becauſe I underſtand, it was, in the

delivery, miſtaken by ſome hearers, whoſe ſecond thoughts, I am confident, upon their better ſcanning it, will bee more charitable: my whole ſcope being to perſwade to an holy unity in Chriſt, which every ſonne of peace wiſheth with me: Our preſent neceſsity may ſatisfie a conſidering man, why I put it under the *Sanctuary* of both your names, one being our Judge and interpreter of the Lawes, and the other one of the law-makers in the moſt honorable high court of Parliament: ſeeing wee now want both good lawes, & right interpretation of the ſame, for the ſuppreſsing the diſturbers of the Churches peace, and for the ſetling of an happy

py unity : to which I onely adde the hearty prayers for the good ſucceſſe of your prudent endeavours and the humble tender of the love and ſervice of

Dover, Octob. 25. 1641.

The leaſt of
Chriſts Miniſters

Io. Reading

Rom. 16. 17.

I beſeech you brethren, marke them who cauſe diviſions and offences, contrary to the doctrine ye have learned, and avoid them.

Right Honourable, and the reſt beloved in *Chriſt Ieſus*, your knowledge of the relation betweene *Moſes* and *Aaron*, magiſtrate and miniſter, ſtate and church, religion and policy, diſchargeth all Apologie, for choyce of this Text, which like the worlds great eye upon the *hemiſphere*, limited to no region, city or perſon, looks upon all duties humane and divine, therefore *I beſeech you* —— Exod. 28. 1.

The ſumme is an exhortation to vigilant conſtancy: Church and ſtate are as a beſieged city: ſome aſſaile *aperto Marte*, they are more eaſily diſcovered, ſome *inſidiis*, more miſchievous are they who ſting the boſome, which are ſhut up in the infected veines: therefore *I beſeech you brethren marke them* ——

He had carefully preſcribed, now he prohibiteth: the moſt divine precepts cannot profit us, if ſome contrary evill corrupt us. He had by name deſcribed thoſe whom they ſhould follow: he giveth a character of falſe brethren without name ('tis the candor of holy writ, liberall in honouring the Saints memories, to forbeare unneceſſary branding ſinners) 'tis the vice, not the perſon which is dangerous: therefore *I beſeech you brethren, marke them who cauſe diviſions and offences, contrary to the doctrine ye have learned, and avoide them.*

quid enim prodeſt antidotum cui ſuperfunditur venenum? Tertul.

The parts are the

- 1 Forme which is hortatory: wherein note, the
  - 1 Obtestation, *I beseech you.*
  - 2 Compellation. *Brethren.*
- 2 Matter, which is an advertisement to a grand heresie, *marke them*, in which observe, the
  - 1 Duty enioyned
    - 1 *Marke them.*
    - 2 *Avoid them.*
  - 2 Delinquents concerning whom the Apostle useth this vehement entreatie, *authors of dissention which cause divisions, and offences.*
- 3 Marke by which they may be knowne, or the offence enquired after, *divisions and offences*: with the secret danger thereof, in that they are *beside, and neere, but contrary to the doctrine.*
- 4 Aggravation of the offence, from the
  - 1 Rule against which the transgression is: the *doctrine.*
  - 2 Example which themselves have given, *which yee have learned*: it were desperate levity to desert it now.

I beseech you. By a milde, and humble entreaty, he putteth on the person of a suppliant: not for the advance of his owne profit, but theirs.

1 παρακαλῶ. obsecro. August. in Rom. oro. Ambros. ἱκέτευ ὑπὲρ σωτηρίου. Oecum in Loc.

That which the ministers intreat you, is your owne good, peace and salvation. If thou be wise, thou shalt be wise for thy selfe---Prov. 9.12. so. Rom. 12. 1. *I beseech you* brethren by the mercies of God——to what end? *that ye may prove what is the good will of God.* so Phil. 2.1. *if there be any consolation in Christ, if any comfort of love if any fellowship of the spirit*——*to what end? that nothing be done through contention, thats your owne good.*

Vse. Her's no *vobis coniunctim et divisim committimus et firmiter iniungendo mandamus*——not that he had not power of *mandats* (*we are ambassadors for Christ: as though God did beseech you through us, we pray you in Christs*

2 Cor. 5. 20.

Christs stead that ye be reconciled unto God, that's your owne good) but because lenity can doe more then rigour, a milde hand maketh better impression then then a rigid and imperious injunction can: sanctity cannot be forced, neither will opinion: if God should compell, he left no place for sinne or sanctimony, which are onely in actions voluntary: the Devill cannot compell to sinne, neither will God to obedience: where necessity enforceth, ther's no sinne; where compulsion extorteth obedience, no sanctity. No man can be holy, or wicked, except he will; the will must have a part in either, to denominate the good or evill. The softned wax best takes the impression: therefore the Apostle placed this maine exhortation amongst his salutes, which gave that temper to their affections: tis a great matter to have a good opinion of the speakers love and integrity: therefore meekenesse and lenity, is the onely way to prevent, and retrench discords, there is place for rigour, thats when lenity is impiously contemned: there are that carry not the sword in vaine: but our part is intreaty. *Pastores facti sumus, non percussores:* our commission is, that which was given Peter, Ioh. 21.15.16. *pasce oves meas*, not that Act. 10,13. *kill and eate.* When things (especially *adiaphorous*) are too rigidly pressed, it woundeth the infirme, and scandaleth the strong. *Lactantius* said it well in generall, religion cannot be compelled, *verbis potius quam verberibus res agenda est.* when *Peter* smote *Malchus* in *Christs* defence (*Malchus* one of them who came to lay impure and violent hands on *Christ*) he not only prohibited *Peters* violence, but healed *Malchus* eare, When the Holyghost descended on *Christ*, 'twas not in the forme of an imperious *eagle* or bird of prey,

Rom. 13.

Gregor. Epist.

Lib. 5.

Cyprian.

but in the likeneſſe of an harmeleſſe *dove*. Violence and religion are unconſiſtent: not that the corrupters thereof, and ſtate-threatning ſchiſmatiks may not be reſtrained, or puniſhed: but becauſe our ſword is only ſpirituall: coercive power by ſmiting uncurable parts, appertaines to the civill *Magiſtrate*: therefore where we have not power to prevent an imminent danger, we pray your helpe. Therefore *we beſeech you brethren, marke them who cauſe diviſions and offences, contrary to the doctrine ye have learned, and avoide them.*

2 *Brethren.*

Our ſecond part is the compellation, *Brethren*—— it hath a ſweet violence to perſwade, among the ſonnes of God, *The name of brotherhood is an argument of unity*, God intended it ſo, who made us all of one parent, all brethren, & adopted us all in one *Chriſt*, in whom we are all members of one body. Brethren to dwell together in unity; *ecce quam bonũ, & quã jucundum.* 'Tis like the *precious ointment upon the* [a] *head* (the love of [b] Chriſt deſcending upon the whole church) *like the dew of Hermon* (the nurſe of plenty) there the Lord promiſed the bleſſing: brotherly love is the ſumme, and perfection of the law: the ballance of the ſanctuary, the *ſal fœderis*: without it God accepteth no ſervice: if this faile, religion dyeth.

Abraham could finde no ſuch enforcing motive to peace, as this ſacred name *of* [c] *brother*: *let there bee no contention between thee and me*——*for we are brethren*—— if the ſpirit of adoption dwell in us, let it now prevaile with us, *I beſeech you brethren.*

So come we from the form, to the matter, & firſt to the firſt duty *marke them*—*we muſt diligently marke the cauſers of diviſions & offences*: we have need of diligent caution, theſe [d] ſerpents kill before they are perceived

a *à capite venit unguentum, caput noſtrum Chriſtus eſt, Aug. in Pſalm.*

b *cuius unctio omnem eccleſiam penetraret. Proſp.* Rom. 13. Matth. 5.

c Ἀπὸ πεῖ δὲ πῶς καὶ προσηκόντως παραινεῖ, ἵνα ἐντεῦξει συμβάλλῃ, ἀλλ' ἐν παξεῖ ἴσμεν. καὶ γὰρ ἀδελφοὺς ἐκάλεσε καὶ ἴσατέ ἐμοί. *Chryſoſtom.* Ho. 32. *in* Rom. Gen. 13. 8.

3 *Marke Them.*

d *De Arab. ſerpent. inquit ſolinus.* 144. *f. morſum antè mori, quam dolor inſequitur.*

ved tosting: therefore you must [e] σκοπεῖν, throughly view, enforme your selves, [f] beware of them and restraine them: some copies have ἀσφαλῶς, *marke them diligently*, as *Saul* said of *David*, he is subtile and crafty, see therefore and know all the secret places where he hideth himselfe: if we would marke well, we should finde that 'tis the Devill who is the author of dissention; and wicked men further it: therefore whether they vaile their working, under pretence of Zeale, care of reformation, or what ever other shew of good, *marke them well who cause divisions*: for (as the *Romans* once thought of their [g] *Ligurian* enemies) it is something more difficult to descry and finde them out, then to overcome them. They are of unwearied vigilancy for mischiefe: proportion your care hereto. 'Twas that which [h] *Demosthenes* once seriously iested: my Lords of *Athens* (said he) how vigilant ought we to be, seeing we have theeves of brasse, and walls of clay.

[e] εἰμυᾶν καὶ καταμαθεῖν. Oecum. [f] Syrus, Cave, caveatis abilis a זָהַר Zahar admonuit, diligens fuit. Vide ulamini. Tremel. ut e ustensilibus. Eras. Heb. לְהִשָּׁמֵר a verbo שָׁמַר custodivit ut Hos. 12. 2 Sam. 11 Custodivit oves: unde שׁוֹמְרִים Custodes, qui per noctem vigilant. Psal. 130. 6. 1. Chron. 9 19. unde etiam מִשְׁמָר custodia, carcer, Gen. 40. Gen. 42. [g] φρουρεῖν, est attentè, & diligenter, quasi hostes è specula observare. Beza. tanquam ex semetipsis manifesti non sint, dicit obsecro —— ut observetis, τετίσι, περιεργάζεσθαι μετ' ἀκριβείας, καὶ καταμαθεῖν, καὶ ἀφρουρεῖν. Chrysost. 9. s. ostendit astutiam, ὅτι μὲν γὰρ τοῦ κατὰ μῆλοι κοπροὶ ὄντες. Oecum. ἀ σκοπεῖν ἐπισκοπεῖν &c. g L. Florus, hist. Rom. l. 2. c. 3. Major aliquanto labor erat invenire, quam vincere h. alluding to the name of χαλκὸς, the theefe. Plut.

He that keepeth a treasure, watcheth all that come neere it. Care hath an hundred eies. You whose charge it is this day to marke offendors, *marke them diligently*: because 'tis Gods worke for the preservation of state and church: we want no Zeale for secular matters: but when God and religion are interessed, how few *marke diligently*? How rare are they who present, adulterers, factious schismaticks, profaners of sabbaths, impious swearers, neglecters of Gods service? when 'tis infallible, that from neglect of divine lawes, flow all contempts of humane. Wicked men in a state, are as ill humours in the body; if they be not corrected, all must perish. he that punisheth not the [i] wicked, cannot preserve the good: now because 'tis not one [k] office to

Vse.

[i] Qui de malis pœnas non sumunt, bonos affici volunt injuriis Pytha. apud Stob. serm. de magistrat.

[k] Scipio minor dicebat non posse simulet accusator esse & judex. Plut.

to accuse and judge, *marke them* with your enditements: and be not partiall nor indulgent to sinne. He that conceales anothers faults, makes them his owne. If you deceive the trust imposed on you: if you violate your oath to God, to you must appertaine that which *Mordecai* once[l] said in a like dangerous time, *if thou hold thy peace at this time, comfort and deliverance shall appeare——out of another place, but thou, and thy fathers house shall perish, and who knoweth whether* thou art come to this office, *for such a time?* therfore marke them, and *avoyd them.*

l Ester 4.14.

This is the second branch of the duty: *authors of divisions, and offences —— must bee avoyded*, receive him not to house, *neither bid him good speed*, 2 Ioh. 10. He saith not, raise tumults: to suppresse them, tis[m] enough to avoyd them, meddle not with[n] them that are seditious: *reiect him that is an hereticke, after once, or twice admonition*, Tit. 3. 10. *be not companions with them*, Ephes. 5. 7.[o] *with the froward, thou wilt learne frowardnesse.* Men are, as the Astronomers say of the starre *Mercury*, good, or malignant according to their conjunction with others. *Peter* among the Apostles would lay downe his life for Christ, but among the conspirators *in Annas Hall*,[p] he denyed him. How many millions go for company in *Caravans* to hell?[q] Some understand this ἐκκλίνατο of excommunication: but it is indeed as that reed put into *Iohns* hand, *Revel.* 11. 1. to measure within the temple, all that is within the verge of the Church. Seeing then schismaticks, and authors of tumults, are as the lepers in *Israel*, as infected beasts in the flock, it soundeth to all Iudges an *amovete*, as *Saul*, 1 Sam. 28. 3. חסיר put away the sorcerers and southsayers out of the land, so in the 2 *Chron.* 36. 3. *Pharaoh Necho removed Iehoahaz*, which 2 *Kings.* 23. 33. is, he imprisoned him at *Ribrlath*, thus iudges must decline the authors of dissentions. To private men who have no power of iudicature it saith, *avoyd ill company*, the Syriac interpreter gives it, *longe*[r] *discedatis ab eis*, good reason, *ne mala vicini pecoris*

4 *avoyd them*
m μὴ ὑπακούειν αὐτοῖς. *Chrysost. in Rom. Hom.* 32.
n Prov. 24. 21.
o Psal. 18. 26.
p Ioh. 18. 25.
q P. *Martir in Rom.*
r *Hebr.* סורו *suru. recedite a* סור *recessit, in Hithpael.* הסיר *removit abstulit* Genes. 8. 13.
1 Sam. 28. 3. 9. הברית *abcidit. Pythones. Montan. excidit. Iun. ejecerat. Vatablus.* ἐξολόθρευσε 70. *exterminavit, perdidit.* פלי *Targum abstulerat.*
s. *à Verb.* רחק *longè remotum esse sic* 1 Tim. 6. 3. 5. Math. 7. 23.

coris contagia lædant: tis a desperate contagion, there's no security but in quick flight, & long distance from it: ill company bane of hopefull youth, corrupter of innocency, sinnes broker, vices pander, vertues underminer, nurse of impudence, modesties betrayer, gulfe of many honorable patrimonies, uncleane sincke of sinne, *I beseech you marke and avoyd all such:* with how real a blessing should I dismisse this cōgregation, if this one particle were fixed in the heart and affection of every present auditor? how happy a church and state should we presently see, if the innocent would withdraw themselves from the company of corrupting *Corahs.* Satan could never prevaile, did he not plow with our heifer, & make men decoyes to betray men. What is that which precipitates young prodigals to famin, nakednesse, and so many illegall and impious wayes, to releive themselves therein? what filleth your prisons, and brings so many good mens children to shame, and untimely ends, but ill company? Indeed God made man a sociable creature, and said, tis not good for man to be alone, there's no good without communion, *ego ne in cœlo solus*: the most blessed being is in a sacred society: but whereas God hath set by thee so many good men, in whose society thou mightst be happy, how wilfully dost thou perish, whom none but wicked company can please?

My [t] *Son, if sinners intice thee, consent thou not, avoid them: if they say, come we will lay waite for bloud, fill our houses with spoyle —— cast in thy lot among us; my sonne walke not thou in the way with them, refraine* thy foot from their path, if the harlot tell thee of peace [u] *offerings, let not thy heart decline to her wayes; avoyd them which cause divisions, and offences.* Vse.

t Prov. 1. 10. &c.

u Prov. 7. 15.

Wee are next to consider the delinquents, concerning whom this vehement caution is used, *those who cause divisions. They that cause evill are most pernitious:* theeves, harlots, murderers, all offenders *are worthy to be marked, nigro carbone,* with the charact.r of iustice; but especially they, who like the

5 *Who cause.*

the [w] worme of *Ionahs* gourd, bite the very root of law and policy, by *causing divisions and offences*: these two like [x] *Simeon* and *Levi* come upon the republique, and destroy all masculine vertue of religion, and policy, by [y] running from house to house, flattering some, calumniating others, so fomenting contentions: these *Sallamanders* live in the fire of strife, which they industriously kindle: these are the *pestes ecclesiarum*, incendiaries of state: Hells master workemen, who make *Bethel* (the house of God) [z] *a Bether*, *montem divisionis*. In fault are they, who being seduced, become an accession to a tumultuous, seperating or offending party: but they are worst who cause the mischiefe: in every offence, worst is he who causeth others to be bad. To make the people naked as *Aaron* did, is a great sinne: but a greater sinne was *Balaams*, who taught them to cast stumbling blockes, to make *Israel* fall. To cause others to sinne, is to be a Devill, or his factor: the most fearefull instance of Gods justice is he, who causing others to sinne becommeth impardonable.

It hath ever beene a great wisdome in greatest interests, to meete mischiefs with timely preventions, by removing their causes: therefore the prudent heathen made sundry lawes of prevention. Such was that of *Lentulus*, to punish a matron *pœnâ stupri* who was seene in publike without her [a] vaile: 'twas to prevent whoredome. Such was the *Calpurnian* law, and the *Ostraciſme* to prevent ambition, and oppression: such their Licinian law, to prevent intemperance in dyet. Such was *Piso's* law [b] *de pecuniis repetundis*, to prevent extortion, oppression, and seditions, thence arising. Such their *Censorian* law, punishing him that neglected to prune his vines, or take the best season to sow, spendthrifts, prodigalls, and company-keepers, by sequestring the wife, and childrens part, to prevent the many mischiefes flowing into the state, through the ruine of private families.

If

w Ionah 4.7.
x Gen. 34.25.
y *discurrendo de domo in domum adulantes quibusdam—— aliis vero detrahentes, & concitantes unum adversus alterum per detractiones. Remig. (si sit eius) in Rom.*
z הרי בהר Cant. 2.17.

a *Sine stolâ, Tertul. Apol. c. 6.*

b *quas à provincialibus quispiam nequiter extorsit. Alex. ab Alexand. l. 4. 175. 6 a. m.*

If thou wilt truely serve the State, have a speciall eye to them who cause offences; abetters, barraters, authors of Libels, and seditious Pamphlets, causers of quarrels, men of unclean tongus, and provoking language, corrupters of youth, receivers of stolne goods, lewd houses, enticing harlots, drunkards, forcing or alluring others to excesse; and those Seminaries of innumerable evils, unnecessary and ill ordered Victualling-houses, maintained by the sinnes of ill husbands, and misery of famished wives and children: The man that [c] raiseth contentions among brethren, God abhorreth; the man that perswaded to serve other gods, was to be stoned without pitty; sinne is most venemous in the root: I beseech you marke them principally which any wayes cause it in others.

Use.

[c] Prov. 6. 16.

Here are the faults to be marked: 1. Dissention, which is, (as [d] *Sulla* said) many *Marii* in one *Cæsar*, all offences in one. Dissention is a fault against God, the God of peace: Religion the Doctrine of peace, and community, and the publike weale; for division importeth plurality of united parts, division pernicious to those parts whose life and safety is in unity: Unity the [e] *Salsedo combinans* of the body politick, the sacred bond of peace; the nerves of State, the state of the blessed; but [f] division is the subversion of Church, and State: no kingdome [g] divided, no not Satans (the grand master of divisions) can stand: Dissensions are

6. Divisions.

[d] *Sueton. vit. Iul. Cæs.*

[e] *unitas enim coërcet omnia, & regit. Ambros. in Psalm. 118. prolog.*

[f] αὕτη γὰρ μάλιστα ἐκκλησίας ἀναστροπὴ, τὸ διῃρῆσθαι τοῦτο ὅπλον τοῦ διαβόλου τοῦτο πάντα ἄνω, καὶ κατωποιεῖ. *Chrys. 9°. f.*

Insidiarum magistrum, vocat. Theodoret. ib. [g] σύνθεσις ἀρχὴ μάχης, μάχη δὲ διαστάσεως, ἥδε λύσεως. *Nazian. orat. 34. 540. D.*

the

the States *Paralysis, pollicies dissenterie*, bellows of devouring sedition; therefore marke them that cause divisions. 1. Betweene God and man: [h] all sinnes are within this latitude; for these, cometh the anger of God upon the children of disobedience; for these the Lord hath a controversie with the land; for these he forsaketh a people, and counsell perisheth from the ancient; valour from the strong, and equity from the Judge; *retróque feruntur res Danaum*, such was Israels case in their Apostacie, whither soever they went out, the hand of the Lord was sore against them.

2. Betweene Gods vicegerents and his people; mischeivous practicers, whispering jealousies into the sacred eares of Princes, to [i] alienate their affections from the people, to divide the head from the body: (whereas the strength and secureſt treasuries of Princes, are their Subjects loves) and scattering doubtfull speeches, and seditious murmurings among the people, to make them jealous of good Princes; as the tumultuous sounds from the earths vast hollowes, are presages of ensuing earth-quakes, and dreadful *Chasma's*; such are these *Chorahs* murmurings.

3. Betweene the Prophets and the people, who under pretence of decrying the ambition, corruption, and State-medling of some, shew their hatred to all the Ministers of Christ, flying on them with their [k] *sat superque vobis*, you take too much upon you, seeing all the Congregation is holy. I might say the [l] contempt of the Ministry is the window open to Hæresie, Satans principall advantage,

[h] *Peccata enim sola separant inter hominem, & Deum, August. de pec. mer. c. 20.*

[i] *Qui à populo, & amicis, Principem submovent, qui internuncii sunt alicui quid respondetur referentes, claudentes Principem suũ, & agentes ante omnia ne quid sciat. Ælius. Lampr. d. Alex. Sever.*

[k] Num. 16. 3.

[l] *Constantinus, in Synodo Nicæn. libellos accipiens querelarum plenos quos ei deprivatis injuriis obtulerant Episcopi, eos ne legendos quidem sibi esse putavit, sed continuò flammis tradidit. Ruffin. l. 1. c. 2. Socrat. l. 1. c. 9. Sozom. l. 1. c. 16. Greg. epi. l. 4. 75. Quicitantur. Hist. Concil. Nicæn. Bin. To. 1. p. 321. & c. 4. 322. 1. vid. Rev. 8. 10. 11.*

tage, to ſuggeſt ill opinions of good miniſters, ſeeing contempt of their perſons wil like a Gangren quickly creep on to the contempt of their Doctrine; but I muſt tell you, that another danger is, that the ſacred band of Religion once caſt off, they who deſpiſe *Aaron*, will eaſily rebell againſt *Moſes* alſo.

4. Between neighbours, either embarking Princes and kingdomes in bloody quarrels; or by innovation in [m] Doctrine, or Ceremonies breeding Schiſmes and tumultuous factions, filling their holy Mother the Church (like that Græcian ſtratagem) *Armato milite*; or by factious ſpeeches, and writings, begetting diſlike of wholſome government (this is that Starre Abſynthium, fallen into our waters, embittering the ſweet currents of our peace and unity, and almoſt turning them into blood) or by ſetting debate between neighbours, as talebearers, and incendiaries uſe; or like men ſick of opinions Calenture, caſting themſelvs overboard by [n] deſperate ſeparation from the Arke of Chriſts Church.

This is the heat of impatience in thoſe who conſider not the offences in the pureſt age of the Church (wherefore elſe was this charge to marke the cauſers thereof?) and that many things were endured by the Orthodox [o] Fathers for peace ſake:

[m] *Reliquerunt Apoſtolum, ſequuntur Ariſtotelem, reliquerunt ſapientiam quæ apud Deum eſt, elegerunt diſputationes, tendiculas, & aucupia verborũ.* *Ambroſe in Pſ. 118. Ser. 22. 2.*

[n] *Sola igitur Catholica eccleſia eſt quæ verum cultum retinet; hic eſt fons veritatis, hoc eſt domicilium fidei, hoc templum Dei, quod ſi quis non intraverit, vel à quo ſi quis exierit, ſpe vitæ ac ſalutis æternæ alienus eſt* *Lact. l. 4. c. ult.*

[o] *Ut cauſa & perſona Zizaniorum nõ præjudicaret cauſæ, & perſonæ tritici. Auguſt. To. 7. contr. Donat. poſt. col. c. 4. vid. ib. de pec. merit. c. 20. de Euch. parvulis datâ ib. To. 6. contr. Fauſt. Manich. l. 20. c. 21. ita quit aliud eſt quod docemus, aliud quod ſuſtinemus, aliud quod præcipere jubemur, aliud quod emendare præcipimur, & donec emendemus tolerare compellimur. ib. tract. 10. in Joh. 2. quis comeditur zelo domus Dei? qui omnia quæ ſortè ubi videt perverſa, ſatagit emendare, cupit corrigere, non quieſcit: Si emendare non poteſt, tolerat, gemit, non excutitur de arcâ granũ, ſuſtinet paleam ut intret in horreum, cum paleâ fuerit ſeparatus ſi granum es noli excuti de area, ne prius ab avibus colligaris, quam in horreum congregeris, &c.*

who though they dissented in some things, yet held they unity: it was that which [p] *Augustine* said for excuse of *Cyprian* holding rebaptizing, and it was reverend *Beza's* opinion, that the peace of our Church was not to be troubled for our Ceremonies; divisions are desperate; the leprous parts may live, the divided cannot; the Paschal Lamb was eaten in one house: Christ is no where communicable but in his Church; *Rahabs* house was a type thereof, whosoever goeth out of it his blood shall be upon his head, *Iosh.* 2. 19. add hereto, discord is the beginning of all evill; Lawes are silent among Armes: divisions in multitudes are stormes upon great waters, which mischeivous breaths, exagitate into rage: division in a State is as the bilging of a Shipp, breaches in the wall, wounds in the body; it is Satans Master-peece, who taught the Maxime, *Divide, & impera*: how easily shall wee be overcome, if wee be divided among our selves? Concord is the nurse of plenty, the wealth of the poore, and security of the rich, the strength of Kings, and blessing of the people: When the dry bones in [q] *Ezekiels* Vision, lay scattered in the fields, there was no life, but when they were united, then they received breath. Warres and dissensions may seeme sweet to the ignorant; but O happy peace! did men but know thy value, what would they not give, what not suffer for thee? Thou buildest Cities, makest wholesome Lawes, plantest Vineyards, sowest the fruitfull Vallies, stockest the pleasant *Gileads* with numberlesse heards; thou

[p] *Ib. To. 7. inquit quamvis ipsi & apud hæreticos eognoscant baptismum Christi; illi autẽ aliter visum sit ut per eum, minus aliquid videntem, & in unitate firmissime permanentem, manifestius demonstraretur hæreticis, nõ sacrilego scelere rumperetur vinculum pacis &c. de bapt. contra. Donat. l. 6. c. 2.*

[q] Ezek. 37. 1. 2, 3.

thou makeſt millions into one, and therefore one ſtrong as millions; I beſeech you therefore, marke them who cauſe Diviſions, and Offences.

Peace was the tenour of the Angells ſong, *Luke* 2. 14. and the great [r] legacy which Chriſt at his departure bequeathed his Diſciples, *Iohn* 14. 27.

[r] Τὸ δῶρον τοῦ εἰρηνικοῦ τῶν εἰρηνὴν ἣν ἐν ἑνδὲ ἐπὶ ἀφῆκεν ἡμῖν ὥσπερ ἄλλό τι ἐξιτήριον. *Nazianz. Orat.* 14.

Σκάνδαλα, Rocks of offence, 1 *Pet.* 2. 8. to ſtumble at, ſuch are all publick ſinnes; offences given are alwayes ſinnes in the givers; but offences taken are not ſo, except in the receivers; theſe eaſily flow in where [s] diviſions give them way: *Origen* takes both for diſſentions, contrary to peace: by ſchiſmes the ſeameleſſe coate of Chriſt, and unity of the Church is rent; by offences God is diſhonoured, and the peace of the State is diſturbed; both are againſt the doctrine which we have learned.

7. *Offences.*

[s] Μετὰ γὰρ τὴν διχοστασίαν εἴσοδον εὑρίσκει τὰ σκανδάλα. *Oecumen.*

So come we to conſider the ſecret danger intimated, in that theſe diviſions and offences, are neare but contrary to the doctrine. This παρὸ, importeth both: All diviſion is not evill; come out of her my People, cryed the voyce from Heaven, *Revel.* 18. 4. that is to bee underſtood, where the foundation is raiſed; therefore we, ſeparated from *Rome*, wee muſt not [t] joyne our ſelves to *Baal Peor* out of the Church; nor with the ſeditious congregation of *Corah*, *Dathan*, and *Abiram*, within it. All diviſion is not dangerous; if the Chaffe be gone, the Wheat is the cleaner, but evill and miſcheivous is that diviſion,

8. *Contrary to, or beſide.*

[t] *Qui malis & peccatoribus, et pœnitentiam non agentibus illicitâ communicatione miſcẽtur; nocentiũ contactibus polluuntur, & dum jungũtur in culpâ ſic ne in pœnâ ſeparantur. Cyp. l.* 1. *Ep.* 4.

 and

and thoſe offences which are (in ſhew) neare, but (in deed) contrary to true doctrine. When the points ſtand like [u] *Ebal* and *Gerizzim*, the mounts of curſing, and bleſſing; moſt pernicious is that evill, which is neare the good; take heed of the woolfe in ſheepes [w] cloathing, and of that [x] poyſon whereof the leaſt drop killeth; evill and falſhood could not hurt, did they not put on the appearance of good and true. Moſt pernicious is that Devill which transformes himſelfe into an [y] Angell of light. The moſt dangerous enemies to the repaire of *Jeruſalems* ruines are they who ſay, [z] we will build with you, for we ſeek the Lord your God, as ye doe. Papiſts and profeſſed enemies may either be [a] overcome, or eaſily avoided; but thoſe ambuſhes and ſtratagems are dangerous, which are layd, μετὰ δόλου. beſides, and nigh, but contrary to the doctrine which we have received.

Some cleave to our Church, as Barnacles to the Ship-ſide, onely to foule and diſadvantage us; as the dead child to the wombe, onely to endanger us: I would I could once ſay, they went out from us, as I can, they are not of us; in the interim I ſay, beware of that evill, which cometh neare to the ſhew of good; none can ſo eaſily deceive you, as thoſe [b] *Hyæna's* who have learned your voyce, to draw

Deut. 27. 12. 13.

Vſe.

w. *Quænam iſtæ ſunt pelles ovium niſi nominis Chriſtiani extrinſecus ſuperficies? Tertul. de præſcript. c. 4.*

x *Hi quibus multa nobiſcũ paria ſunt facile poſſunt innoxias mentes fraudulentâ ſocietate percutere, dum malorum ſuorum virus, per bona noſtra diffundunt. nihil enim periculoſius his hæreticis eſſe poteſt, quam, qui cum integrè per omnia decurrant, uno tamẽ verbo, as ſi veneni guttâ, meram illam, ac ſimplicem fidem dominicæ, & exinde apoſtolicæ traditionis inficiunt; unde nobis vehementer cavendum eſt, ne ſe vel ſenſibus vel auribus noſtris hujuſmodi aliquid latenter inſinuet, quia nihil tam cogit in mortem quam ſub obtentu fidei, fidem violare, &c. Ambroſe de fide contra Arrian. ca. 1.*

y 2 Cor. 11. z Ezra 4. 2. a *Vinci illi, vel facile poſſunt, vel facile vitari. Ambroſe, q°. ſup.* b Solim.

draw you out to destruction; beware of the Serpents of the colour of the ground. When *Paul* had spoken, *Acts* 20.30. of greivous wolves not sparing the flock, he addeth a more dangerous affliction; that of themselves men should arise speaking perverse things to draw disciples after them. As *Samson* said to his brethren of *Judah*, *Sweare unto mee that yee will not fall upon me your selves*, *Judg.* 15,12. I may say to those who professe the same Religion with us; *I would I were secure of our friends*, I feare not our professed enemies: there seemeth no such present danger, as that we may be wounded *propriis spinis*. Therefore marke them which cause divisions seeming neare, but contrary to the doctrine of God. [c]This is our *Cynosure*, our Easterne starre to lead us to Christ, the touchstone of truth, our sheat-anchor holding us from being carryed about of every wind of doctrine; in every distraction wee must have an eye to this, as the wounded Israelites had to the brazen Serpent; and then let the adversary shake their venomous tongues at us; it is no schisme to divide from error, but from truth; we have divided from their corruptions, according to, not contrary to the doctrine here mentioned; to which we willingly appeale.

[c] Esay 8.20.

The doctrine of the Old and New Testament is the rule of Faith and manners; if this were limited onely to Religion you would not with *Gallio* supersede it as [d]a question of words, and names: no, no, it is no [e] vaine word concerning you, but it is your life; and by this word you shall prolong your

9. *Doctrine.*

[d] Acts 18. 15.

[e] Deut. 32. 47.

your dayes in the land; the salvation of the people is the supreame Law: how happy are they where the maine care is for this Doctrine; where repaire beginneth at the house of God, where this is neglected there is no due [f] obsequy to Princes, no holy duty between Children and Parents, no sanctimony and equity between man and man; all which, and whatsoever else is good for the societies of men, this doctrine commandeth in every branch, where state-interests, humane pollicy, or secular cares come like those [g] impious novices to be served before God, no thing prospereth; for the anger of the Lord [h] blasteth it; this is the [i] summe of all equity divine and humane; this prohibits every offence against God, or *Cæsar*. It will appeare if we consider,

1. That God gave not onely morall Lawes, but judiciall Statutes unto *Israel*; and (though he now cals us not, by a Trumpet from the cloud to Mount *Sinai*) hee doth [k] the same for us by good Law-makers.

2. If we consider the excellency of Law, it is nothing else but the dictate of reason, connaturall to man; an innate rule of equity, enlarged to common necessities by prudent sanctions, [l] which we all obey.

3. If we consider the necessity of Law; it is the [m] foundation of Republiks: the *sacrum* [n] *vinculum societatis humanæ* (that is, no Commonwealth which hath no Law) it is Proprieties sanctuary;

[f] *Quomodo fidem præstabunt imperatori inviolatã qui Deo sunt perfidi?* Said Constantine the great.

[g] 1 Sam. 2. 16.

[h] Hag. 1. 9.

[i] 2 Tim. 3. 16.

[k] *Lex est velut emissa divinitus vox. Senec.*

[l] *Pausanias* said, *Legum in viros non virorum in leges debet esse authoritas Plut. Lacon. Apoth.*

[m] *Lex est,* πολέως ἀσφάλεια κοινὴ, *Demosth.*

[n] *Lex est vinculum civitatis, libertatis fundamentum, fons equitatis. Cic.*

sanctuary; the oppressed mans releiver, preserver of men; the [o] Horse and Charriot of *Israel*, the Vaumures of the Citie: what were wee all without Justice? A Ship without a rudder, [p] a body without a soule; never any State subsisted without it; never any but flourished in the due execution of it: the *Græcian*, and *Roman* Monarchies are instances; it was not so much their sword which made them such great Masters of the World, as Justice which united them at home, without which, they must needs have become a prey to other Nations: it is execution of Justice which makes fast the barres of the Gates within, and rendreth a Nation renowned, and dreaded abroad; Justice filleth the veines of soveraigne treasuries, whets the sword, bends the bow, and armeth the Souldier with proofe, and confidence of the vigilant prudence of the State; whereas if ill counsell, and neglect of justice at home, send up the cryes of the oppressed (like that [q] smoke of *Ai*) their hearts fall dead. Justice is a convoy to the solitary traveller, an Hospitall to the poore, a centinell to the sleeping, a lock to the treasury, a fence about the fields and Vineyards, a garison to the City, a wall to our houses; in fine, whatsoever we have, or are in things secular, under God we owe to Law and Justice, the nerves of Warre, and strength of Peace; [r] without which, no armies can defend us, no fortifications secure us.

[o] *Quis ergo miretur his moribus, virtute, militia victorem Pop. Romanum fuisse* L. Flor. l. 1. c. 18

[p] *ut corpora nostra sine mente, sic civitas sine lege: suis partibus nervis sanguine & membris uti non potest.* Cæl. Rhodig. lect. Antiq. l. 18. c. 19. *civitatis anima lex.* Cæl. Rhodig. lect. Antiq. l. 18. c. 19. *Communis rectè vivendi regula.* ib.

[q] Josh. 8. 23.

4. If wee consider the things which differ

[r] *Hæc scelera nisi averunt centuplex imminus rebus servandis parv'st.* Plaut. Perf.

from this Doctrine, it is not [t] Law which is not consonant hereto; as [u] *Platos* statutes for community, *Solons* for Harlots: me thinkes when I read of such impiety, under the sacred name of Law, I see the Endor Devill in an holy Prophets mantle. [w] Miserable are those states where Religion and Law are divided: There *Jeroboams* pollicy, *Pharaohs* working wisely, and Pharisees projection to prevent the *Romans* supplanting them, must prove but *Achitophels* infatuated counsells.

5. Lastly if we consider, that this doctrine is the [v] Ocean of Justice to every humane Law which it feeds and maintaines, and that if you follow any streame thereof, it will lead you to the Word of God; for as wisedome and truth is all of one God, whosoever deriveth it to us; so is Justice his, who not onely hath it (as the creature may) but is it, as no creature can be. [x] *Iehosaphat* sayd truly to the Judges, Yee execute not the judgement of man, but of the Lord, for vengeance is his. The Heathens had some sense of that the Apostle saith, *There is no power but of God*; and that all humane Justice floweth from the [y] Divine: Therefore their Law-givers pretended the derivations of their Statutes from

[t] *Leges haud quaquam videri nuncupatione, sacro vè dignas titulo, quinimò decreta dici verius edictave, ac institutа: siquidem, lex bona est æterna item — a summo est bono ac rursum in idem refluit Cæl. Rhodig. Ant. q. lect. l. 18. cap. 19.*

[u] *Cum iniquæ cognoscuntur, magis damnãtur — Tertull. adv Gent. c. 4.*

[w] *— Neque religio ulla sine sapientiâ suscipienda. Lact. l. 1. ib. l. 4. c. 2. l. 4. c. 3. & ib. c. 4.*

[v] *— sciatis ipsas quoque leges vestras, quæ videntur ad innocentiam pergere de divinâ lege vt antiquioris formæ mutuatas — Tertull. Apol. c. 45.* [x] *2. Cron. 19. 6.* [y] *Lex non est tantum donum DEI, sed ipse DEVS, qui donum dedit: quia qui paret legi, DEO paret. Arist. Pol. l. 3. Aquin. 12. q. 91. a. 2. dicit esse participationem legis æternæ, in creatura rationali —*

some

ſome ſuppoſed Deity: As *Zoroaſter* from *Oromaſis*, [z] *Lycurgus* from *Apollo*, *Minos* from *Jupiter*, *Triſmegiſtus* from *Mercurie*, *Draco* and *Solon* from *Minerva*, *Plato* from *Jupiter* and *Apollo*.

1. It muſt touch all mens hearts with a reverend eſteeme of the Lawes ([a] which we ſerve that we may be free) and the miniſters thereof, not onely for feare, but alſo for conſcience ſake; their contempt is the diſtemper and ruine of the State.

2. It muſt ſay to the reverend Judges (as *Iehoſaphat* once did, 2 *Chron.* 19.6.) Take heed to your ſelves, for the Lord will be with you in the cauſe and in the judgement.

3. It muſt ſay to all that heare this Doctrine, lay it up in obedient hearts; it is as the dew diſtilling from Heaven, *Deut.* 32.1. let it not be entertained as the ſweet ſhowers falling into the Sea, turning all to bitterneſſe, as it muſt doe to them whom it cannot convert: Be not like the [b] Caſpian Sea, emptied with raine, and filled with heat, as ſome who learne, that they may with falſe zeale ſeeme religiously to raile, and caſt durt into our mothers face; this is contrary to peace, and the Doctrine which we have learned.

Our own example aggravates the crime of diviſion and offences, we have learned that from the ſupreame Law-giver; we owe obedience on paine of eternall death. Miſerable is that State where every man makes his owne Religion and Law; a Tyranny is better then an Anarchie, where

Which wee have learned.

[z] — *Lycurgus Lacedæmoniis leges ex Apollinis autoritate ſe inſtituiſſe confinxerit, &c. Auguſt. de Civ. DEI. l. 2. c. 16. Strabo. l. 10. eid. Ariſt. pol. l. 2. Cæl. Antiq. lect. l. 18. c. 10.*

[a] *Legum idcirco omnes ſervi ſumus, vt liberi eſſe poſſimus. Cæl. Rhod. q° ſ.*

[b] *Fauces maris Caſpii vacuantur imbribus, creſcunt æſtibus. Solin.*

every thing is lawfull, there is nothing lawfull; therefore I conclude, that All miseries and disorders flow into Church and State through these breaches of inconstancy to the wholesome Doctrine and good Lawes received: Mutations in Policy or [c] Religion are dangerous; recruding of wounds will gangren the sound parts. I will shut up all with an addresse.

1. To you, honoured Lords: [d] soules of Cities, who give Lawes life, by executing them; wherein can I more opportunely implore your helpe, then in the present danger? Of all offendours, *I beseech you marke them who cause divisions*; that the wrath of God may bee diverted from this land: this Kingdome never suffered so much as in Divisions, and intestine quarrels: none but for offences suffer. I need not say, it is easier to extinguish sparks, then enraged flames; nor that we are come to our *Massa* and *Meriba*, and that if the leake of separation which hath begun to fill us with the waters of strife, be a little longer neglected, we are in danger of foundering: I beseech you therefore heale the fountaines by the salt of Justice, and cast in the branch into the *Marahs* which now embitter us; you best know how to let in floods of severity, as [e] *Caius Marius* did the Sea, whereby, *Perniciosam ferventis Rodani navigationem temperavit*; these variable languages, wherein we cannot understand each other, or for impatience will not; this strife of tongues following the crying sinnes of this land, doe not so much portend some ensuing, as point out a present confusion.

2. To

[c] *Nobis verò nihil ex nostro arbitrio inducere licet, sed nec eligere qd. aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex suo arbitrio quod inducerent eligerunt sed acceptam à Christo disciplinam fideliter nationibus ad signaverunt Tertul. adversus hær. c. 6*

[d] ψυχαὶ τῶν πολεών. *Synoss. Ep. 31.*

[e] Solim.

2. To you, faithfull Jurours, this day to make inqueſt; my text ſaith, as [f] *Jael. Come and I will ſhew you the men yee ſeeke. Marke them who cauſe Diviſions.*

[f] Jud. 4. 22.

3. To my brethren of the Miniſtry, I need not ſay, *Mark them* (you know them to your griefe) I ſay, If yee be Prophets of the Lord, intreat the Lord of Hoſts, that the reſt of the veſſels, which are left in the Houſe of the Lord, goe not to *Babel.*

5. Jer. 27. 18.

4. To the jeering *Chams* (whoſe paſtime is their Parents opprobrie) pretending ſeparation from ſinners, but indeed with greater ſinnes, becauſe with much greater pride and hypocriſie: I would ſay, if they would heare, Chriſt taught none of his to ſeparate from the well knowne [h] *Judas*; Who taught you your Diviſion? if affection have left any place for reaſon, conſider the advantage you give the common enemie; diviſion weakneth us, and ſtrengthneth them, *Hoc Ithacus velit, & magno mercentur Atridæ.* They can never overcome us *unanimous*, let them not ſingle us out, to our owne deſtructions.

[h] *Ipſe tradtor Chriſti de Apoſtolis fuit. Tertul. de præſcr. c. 3. ſinc.*

5. To all that heare me, *I beſeech you brethren avoid them*; whether Innovators, or Separatiſts, the two ſmoaking firebrands, the *Scylla* and *Charibdis*, the gulfes and *Chaſmas* of our Church and State (of whom I thinke as *Cicero*, of the factious *Cæſar* and *Pompey*, *Quem fugiam ſcio, quem ſequar neſcio*) avoyde both extreames: hold faſt the wholeſome Doctrine, which yee have learned; and the God of peace and unity ſay, *Amen*, and ſtirre

ſtirre up ſome ſonnes of peace to ſound the retreat; that it may not be bitterneſſe in the end: and let the contending parties ſay, *Amen*; and and patiently heare each other, as men who ſtrived for truth rather then for victory; [i] bearing (as much as the cauſe will permit) with the infirme: underſtanding our common intereſt, that we may againe ſee the face of the Primitive Church, wherein all were of one mind, and one ſoule; and let all that love the peace of God, unity of the Church, and proſperity of the State, ſay *Amen*: and the good God make my bleſſing ſtronger then the bleſſing of my elders, that peace and truth may be in our dayes, that we may appeare with comfort, before the tribunall of Jeſus Chriſt; O Lord bow downe thine eare and heare us, O Lord conſider and doe it, &c.

[i] Συγχωρήσωμέν τι μικρὸν, ἵνα τὸ μεῖζον ἀντιλάβωμεν, Τὴν ὁμόνοιαν ἠτηθῶμεν, ἵνα νικήσωμεν, &c. G. Nazianz. orat 14.

AMEN.